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AN INDEPENDENT WEEKLY

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50 c a Year

VOL. I.

BEREA, MADISON COUNTY, KENTUCKY, WEDNESDAY, OCTOBER 18, 1899.

NO. 18.

THE CITIZEN

T. G. PASCO,

EDITOR AND MANAGER.

Published at the office of
THE CITIZEN, Berea, Ky.

Entered at the Post-office at Berea, Ky., as second-class mail-matter.

IDEAS.

One way to improve the neighborhood in which you live is to notice the good things in people and speak well of them.

It is not a disgrace to be poor, but it is a disgrace to be idle, to be wasteful, or to be contented to stay poor.

It is better to have the good will, even of a dog, than his ill-will.

It is a great thing in this world to be on time. If you want to take the train, be at the station on time. If you owe money, pay it the day it is due. If you want an education, begin now.

Washington Letter.

It is announced at the War Department that the censorship on cablegrams from and to Manila was abolished by General Otis on September 6, and that the only requirement now is that correspondents file copies of their despatches at Army Headquarters, for reference in case complaint is made regarding matter cabled. The removal of the censorship was not ordered from here, the matter being left to General Otis' discretion entirely.

Secretary Gage has decided to anticipate the payment of the entire interest on United States bonds for the balance of the fiscal year, amounting to \$30,000,000. The interest due Nov. 1 will be paid at once without discount, but on payments due after that date a discount of 2-10 of one per cent will be charged if bondholders desire to avail themselves of the offer.

General Otis has informed the War Department of his adoption of a comprehensive scheme of local government for all the towns and cities in Luzon occupied by the American forces. Each is to have a municipal council, the president of which shall be elected by *vice voce* vote, but his election shall not be valid until approved by the military commanding officer. The council may decide civil suits involving less than \$500, and in criminal cases shall examine the accused and discharge him or turn him over to the military arm for trial.

Secretary Root has returned from the Western trip on which he started with the President's party, and is at work on his annual report. He will probably make recommendations regarding the future government of Cuba, Porto Rico and the Philippines. He would like to see a civil government set up in Porto Rico at once, and favors the speedy withdrawal of most of our soldiers from Cuba. It is stated that he will not at this time make detached recommendations for army reorganization, or a permanent increase in the army, on the ground that at present we are not in a position to yet know what forces we will permanently need in our new possessions.

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PERSONALS AND LOCALS.

Pres. W. G. Frost was in Cincinnati Monday.

J. W. Stevens is spending a few weeks in the North.

Mrs. C. W. Gould went to Cincinnati Monday and will return today.

Prof. E. G. Dodge is spending a few weeks at Cumberland Gap, Tenn.

Rev. F. D. Burhans, of Chicago, was called to be pastor of the Berea Church.

Diek Neely, a brother of John W. Neely, is attending school at Ashville, North Carolina.

The College Hill and Spradling news reached the office too late for publication this week.

J. R. Philen, of Western Reserve Medical School, spent a few days in Berea visiting friends.

Teachers' Association will be held at the Berea School house, Oct. 21. A large crowd is expected.

A large crowd from Berea attended the Adam Forepaugh and Sells Bros. circus at Richmond, Monday.

The foot-ball practice Saturday left its mark on several of the boys. Chas. Reynolds had his nose broken.

The article published last week on the "Educational needs of this region" from our oversight was not credited to A. P. Settle, as it should have been.

Evert Van Winkle went to Ft. Truth, Va. last Thursday and came back with his wife on Monday. Mrs. Van Winkle has been visiting her sister, Mrs. Chas. Gibson.

Ira B. Penniman is singing in the Union Park Congregational Church of Chicago. His address is 107 Loomis Street, Chicago, Ill. Homer Pope is taking Vocal and Theory of Mr. Penniman.

Eat plenty, Kodol Dyspepsia Cure will digest what you eat. It cures all forms of dyspepsia and stomach troubles. E. R. Gamble, Vernon, Texas, says, "It relieved me from the start and cured me. It is now my everlasting friend." S. E. Welch, Jr.

Rev. John G. Fee and grand-daughter, Miss Hallie Embree, went to Cincinnati Saturday morning. They expect to visit friends in Indiana and in Northern Kentucky.

"It did me more good than anything I ever used. My dyspepsia was of months' standing; after eating it was terrible. Now I am well," writes S. B. Keener, Hoisington, Kas., of Kodol Dyspepsia Cure. It digests what you eat. S. E. Welch, Jr.

Berea, Kentucky.

EDITOR THE CITIZEN:

Being a subscriber to your new and interesting paper, I feel it my duty to express myself to you in its behalf. Kentucky is my native state and as I have lived in several parts of it I feel that I know something of its people, its advantages and disadvantages, its growth and needs. I have been led to consider the above points more carefully by having read THE CITIZEN since its first edition. What I feel to be our greatest lack in general and local prosperity is a want for Kentuckians. The greatest difficulty is that the people do not write and harmoniously work together to accomplish what good they can. Some worry with local matters. Take our schools for instance. In some cases we get a good teacher, but for some personal reasons he is left entirely to himself to do the best he can. From lack of interest of parents, teachers work a whole year through without a visit from any one in the district. We once heard a mother say in company that she was glad when her children were old enough to scatter over on Sunday mornings so that she was not bothered with them. We frequently hear people fall out with the school system, while we believe the failure is not in the system, but is the result of lack of aid which should be given by the people.

While I do not consider myself entirely in sympathy with everything pertaining to Berea College, I congratulate its managers on the success they have met with, and I believe the county of Madison and state of Kentucky could do no better an act than lay aside prejudices, if there should be any, and give this college a helping hand, and make of it an institution that not only Berea, but the whole state would be proud of.

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Than elsewhere. How can we afford to sell such high-grade Clothing for less money than elsewhere? Our answer is pure and simple: Ours is a modern store, constructed strictly on progressive plans, our Clothing is sold on the smallest margin of profit, depending on a large volume of business. The more Clothing we sell, the greater our purchasing power the lower our prices, that's the story in a nut-shell.

COVINGTON & MITCHELL

RICHMOND - KENTUCKY

METHODS

Mormon Missionaries

BY Rev. William R. Campbell.

(Continued from last week.)

The substance of what they will give you in these conversations and in these tracts is as follows:

At the proper time, as it seems to them, they will say: "We are missionaries of the Church of Jesus Christ of Latter-day Saints" (thereby misleading all who have never happened to hear the Mormon Church called by this euphonious name). "We believe in the Father, Son and Holy Ghost, the same as all other Christians do" (thereby leaving the impression that they believe in the orthodox doctrine of the trinity, which they do not). "We believe in the Bible as the Word of God, given by divine inspiration" (never intimating that they believe in other Scriptures that are later and "better adapted to these times" than the Bible). "We hold some views which are a little different from the views held by other denominations; but we do not ask any one to believe anything which we cannot prove by this Bible (holding up the Bible). In all their preliminary instructions they take care to begin in such a way as to keep unsuspecting Christian people from seeing divergence of Mormonism from Christianity, and to proceed in such a way that when the divergence afterward appears, it will seem to the ordinary mind so slight as to be immaterial. The following is the substance of what they will say as they proceed:

"We believe that faith is the first principle of the Gospel." They follow this statement by elaborate quotations of Scripture to show that faith is necessary to salvation, without intimating that their definition of faith is entirely different from that of Christian people.

They then continue by saying "We believe that repentance is the second principle of the Gospel." Again they quote Scriptural passages to prove the necessity of repentance, all this time leaving you under the impression that their idea of repentance is the same as the Christian idea.

They follow this by stating: "We believe that baptism is the third principle of the Gospel, and that baptism is for remission of sins, as is taught in the Scripture. Here we differ a little from some denominations who teach that baptism is an outward sign of inward grace." In this particular we claim we are right because we follow the Scriptures while other denominations have "turned away from the truth unto fables." In this connection, they quote a number of passages, which teach baptism and use the expression "remission of sins." They generally discuss one point at a time and dwell upon it until they feel that they have convinced the "enquirer" before they take up the next point. After having satisfied the one to whom they are talking that baptism is necessary and that it is for "the remission of sins," then they proceed: "We believe, moreover, that immersion is the only valid mode of baptism."

Then they take up the next point by saying: "We believe that the doctrine of the laying on of hands for the gift of the Holy Ghost is the fourth principle of the Gospel." In support of this so-called "principle" they quote Acts viii, 17, 18; Acts ix, 17, and Acts xix, 6. They here claim that the Holy Spirit cannot be received "as a gift" without the laying on of hands, and that these passages, interpreted in view of the context, so teach. If the "enquirer" happens to be sufficiently familiar with the Bible to quote Luke

xi, 13, to show that asking is the only condition which Christ requires for the receiving of the Holy Spirit, or Acts ii, 3, 4, to show that there was no "laying on of hands" on the day of Pentecost; they explain away all these passages and any other of similar import.

Having made the above points all clear to one whom the "elders" are trying to teach, they then submit the proposition that neither baptism nor the laying on of hands will be of any avail unless the one administering these ordinances is duly authorized so to do.

They then undertake to prove that no one is authorized to teach, preach, or administer the ordinances except the Mormon priesthood. By their peculiar methods of interpreting Scripture, they "prove" that the Christian Church of old was to apostatize immediately after the apostolic age, and then by similar use of history they "prove" that as a matter of fact the church did so apostatize, that the "dark ages" came on because of such apostasy, that the Reformation was merely an effort on the part of man to establish the Church of Christ, but was a failure because there was no revelation and no true prophet to lead in the work, and that there was no true church in the world from the ancient apostolic times to the days of Joseph Smith, who was duly "authorized" by prophecy and revelation, as of old, to reestablish the true church in the world.

Hence, you see, that from the apparently innocent beginning with faith, repentance, baptism, and the laying on of hands, they keep on until they reach the startling conclusion that there is no true church in all the world but the Latter-day Saints, or Mormon Church, as it is generally called.

If they can get you to accept this conclusion and join their church, in time they will, by precisely the same style of reasoning as above, lead you to believe that God is a polygamist, and that men may become gods by practicing this abomination. They will moreover by the same methods lead you to accept the Mormon priesthood as "the mouth-piece of God" whom you must "obey in all things, temporal as well as spiritual." They will thus enslave you and make you pay tithes for their support while they go around pretending to preach "without purse or scrip" in order to get more money out of those whom they are leading astray.

When the Mormon "elders" approach your door or invite you to their meetings, your only safety lies in remembering the words of Christ: "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves."

(The end.)

Town Pride.

Are we not getting to be about a large enough town to do away once for all with the nuisance of pasturing stock on the streets? Every morning we see the spectacle of a dozen cows roving the streets in search of pasture that is not there and watching with a keenness that belongs only to the educated Berea cow for an open gate or a latch that can be forced or a weak board that will enable them to secure a meal in somebody's lot. We do not blame the poor creatures but their owners ought to provide them pasture.

The Berea hog too has organized a propensity for privateering that is the astonishment of any one who is a stranger to the place.

The keeping of poultry may be a source of income to the owner but how about their neighbors who have to suffer from gardens scratched up, flower beds ruined, and tender vegetables and plants snipped off to feed the hungry flock turned loose on them.



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STUDENTS' JOB PRINT,
Berea, Kentucky.

Is it not equity and justice that all who expects to keep any kind of stock in town where all have equal rights should furnish feed and pasture for the same. This is a matter that can only be regulated by public sentiment. Ordinances may be enacted to fill a book to no avail if the people will not support the officers in their enforcement.

We have a beautiful little town for natural advantages and many pretty places but our streets lack the tidy look that indicates thrift and pride in the town.

Roaming stock make tidy streets impossible. Carelessness about papers, rubbish of all kinds, weeds, and other unsightly objects, further contribute to the lack of neatness.

Let every citizen take it as a personal duty to do all in his power to make our town attractive and we shall see an improvement that all will appreciate.

The "Plow Boy Preacher," Rev. J. Kirkman, Belle Rive, Ill., says: "After suffering from Bronchial or lung trouble for ten years, I was cured by One Minute Cough Cure. It is all that is claimed for it and more." It cures coughs, colds, grippe, and all throat and lung troubles. S. E. Welch, Jr.

Admiral Dewey is spending his vacation on W. S. Webb's farm in Vermont.

Uncensored news from Manila gives the details of the drowning of a number of soldiers.

A. P. SETTLE,
Attorney and Notary Public,
Berea, Kentucky.

Office on Main Street, in Masonic Bldg. upstairs.

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THE CITIZEN.

T. G. PASCO, Editor and Manager.

BEREA, KENTUCKY

A BRUSH WITH SAVAGES.

Capt. Slocum Finds a New Use for Carpet-Tacks in Tierra del Fuego.

Capt. Joshua Slocum, in his solitary voyage around the world in the sloop Spray, found a new and exciting use for carpet tacks. He thus describes an encounter with the natives of Tierra del Fuego:

"Canoe manned by savages from Fortescue is now in pursuit. The wind falling light, they gained on me rapidly till coming within hail, when they ceased paddling, and a bow-legged savage stood up and called to me: 'Yammerschooner! yammerschooner!' which is their begging term. I said: 'No!' Now, I was not for letting them know that I was alone, and so I stepped into the cabin, and, passing through the hold, came out at the fore-scuttle, changing my clothes as I went along. That made two men. Then the piece of bowsprit which I had saved off at Buenos Ayres, and which I had still on board, I arranged forward on the look-out, dressed as a seaman, attaching a line by which I could pull it into motion. That made three of us, and we did not want to 'yammerschooner,' but for all that the savages came on faster than before. I saw that, besides four at the paddles in the canoe nearest to me, there were others in the bottom, and that they were shifting hands often. At 80 yards I fired a shot across the bow of the nearest canoe, at which they all stopped, but only for a moment. Seeing that they persisted in coming nearer, I fired the second shot so close to the chap who wanted to 'yammerschooner' that he changed his mind quickly enough and belabored with fear: 'Bueno go via Isla,' and sitting down in his canoe, he rubbed his starboard cheek for some time. I was thinking of a good port captain's advice when I pulled the trigger, and I must have aimed pretty straight; however, a miss was as good as a mile for Mr. 'Black Pedro,' as he was, and no other, a leader in several bloody massacres. He now directed the course of his canoe for the island, and the others followed him. I knew by his Spanish lingo and by his full beard that he was the villain I have named, a renegade mongrel, and the worst murderer in Tierra del Fuego. The authorities had been in search of him for two years. The Fuegians are not bearded. . . . At night, March 8, at anchor in a snug cove at the Turn, every heart-beat counted thanks. Here I pondered on the events of the last few days, and, strangely enough, instead of feeling rested from sitting or lying down, I now began to feel jaded and worn; but a hot meal of venison stew soon put me right, so that I could sleep. As drowsiness came on I first sprinkled the deck with the tacks that my old friend Sambligh had given me, and then I turned in. I saw to it that not a few of them stood 'business end' up; for when the Spray passed Thieves' bay two canoes had put out and followed in her wake, and there was no disguising the fact any longer that I was alone.

"Now, it is well known that one cannot step on a tack without saying something about it. A pretty good Christian while he steps on the 'commercial end' of a carpet tack, a savage will howl and elay the air, and that was just what happened that night about 12 o'clock, while I was asleep in the cabin, where the savages thought they 'had me,' sloop and all. They changed their minds, however, when they stepped on deck, for then they thought that I or somebody else had them. I had no need of a dog; they howled like a pack of hounds. I had hardly use for a gun. They jumped pell-mell, some into their canoes and some into the sea, to cool off, I suppose, and there was a deal of free language over it as they went. I fired the rascals a salute of several guns when I came on deck, to let them know that I was at home, and then I turned in again, feeling sure that I should not be disturbed any more by people who left in so great a hurry. . . . Century.

Barbarism in Cuba.

Among the obstacles to self-government in Cuba recent observers count as one of the most important the power which fetish priests and witch doctors still exercise over the natives. In the mountains of Pinar del Rio stand the ruins of what was once the chief temple of the fetish faith on the island. It is still guarded by an ancient priest, whose wants are supplied by the people living in the vicinity, and who is looked upon with peculiar veneration by all the natives. He is regarded as a witch doctor, and his advice is taken in all matters of importance. In an effort to destroy the influence of the fetish priests the Spaniards destroyed the temple, but it had only the effect of making the fetish worshippers practice the rites of their faith in secret. All over the island, it is said, the witch doctors now hold even more than their old power. The priests travel from point to point in the disguise of fortune tellers and palmists. . . . Chicago Tribune.

New Name for Indians.

At a recent meeting of the Anthropological society in Washington, the name 'Amerind' was proposed as a substitute for the various terms now employed to denote the Indians, or red men, of America. The new name is compounded from the leading syllables of the phrase 'American Indian,' and the working ethnologists of the society, led by Maj. Powell, were practically unanimous in approving the word Amerind, and recommending its adoption. The adjective derived from the new name would be 'Amerindic' and 'Amerindian.' . . . Youth's Companion.

EZRA GOES TO JERUSALEM.

International Sunday School Lesson for October 22, 1899.—Text, Ezra 8:21-32.—Memory Verses, 21-23.

[Specially Arranged from Peloubet's Notes.]
GOLDEN TEXT.—The hand of our God is upon all them that seek Him.—Ezra 8:22.
READ Chapters 7 and 8: 15-36.
TIME.—Ezra left Babylon in March, B. C. 458, and reached Jerusalem four months later, in July. It was 78 years after the first caravan of return, under Zerubbabel, and 15 years after the deliverance through Esther.

PLACE.—Babylonia and Jerusalem.
RULES.—Ariathers, I. called Longimanus, the Longhanded, King of Persia, empire, son of Xerxes. Ezra, the scribe, governor of Judea.

EXPLANATORY.
I. The General Condition of the Jews at Jerusalem when Ezra left Babylon on his mission. . . .
II. The Journey to Jerusalem.—Vs. 21-32. The starting point was (v. 21) 'at the river Ahava.' The place is unknown, but it was probably one of the canals near Babylon, flowing into the Euphrates. The assembly consisted of about 1,700 persons, including heads of families and their retainers (Ezra 8:1-14), priests, Levites, and 220 Nethinim, or the servants who assisted in the work about the temple, so that the Levites could assume the higher position as religious instructors of the people.

The Fast.—Then I proclaimed a fast. . . .
The object was (1) 'that we might afflict ourselves before our God.' It was an expression of repentance for sin, of casting out all obstacles from wrong motives or disobedient hearts which would render it impossible for God to give them success in their journey. It meant submission, consecration and repentance. (2) 'To seek of Him a right way.' The fasting was accompanied by prayer (v. 23) and was used 'as the means of intensifying religious fervor in prayer through the restraint laid upon physical appetite.' . . . Prof. Davidson. It was also the natural means of clarifying their own minds so that they could receive and recognize the wisdom God would bestow upon them.

V. 22. 'For I was ashamed to require of the king, etc. There were more dangers on that four months' journey, particularly from 'the robbers and Bedouins of the desert, who might easily inflict damage upon a large caravan by robbing stragglers and harassing the line of march.' . . . Davidson. For they had a large amount of treasure with them. Ezra had told the king that God was with his people, and against their enemies; and, therefore, to ask a guard of soldiers might seem to the king to contradict his assertions, and bring disgrace on God's cause.

V. 23. 'And He was entreated of us.' Ezra had the assurance that his prayer had been heard.
The Treasure.—V. 24. 'I separated 12,' etc. He committed the treasure into the hands of 22 persons, 12 chief priests and ten Levites, of whom the first two are named. These men would take special charge and be responsible for the safekeeping of the treasure. Besides, it would relieve Ezra of all possible scandal in regard to it.

V. 25. 'And we weighed unto them the silver,' etc. We may gather from this that the silver and gold were in bars or ingots, and not in coined money. The Persians had coined money at this time, but the treasury kept the bulk of its stores in bars (Herod., III., 96.—Pulpit Com.). The weighing implied accurate accounting, such as always should be secured for public money.

V. 26. 'Six hundred and fifty talents of silver.' A talent of silver was about 1,600. 'Of gold a hundred talents.' Gold is usually worth about 16 times as much as silver. The whole treasure was worth \$4,000,000 or \$5,000,000.

V. 27. 'Drinks.' Daries, worth about an English shilling, or five dollars.
V. 28. 'A freewill offering unto the Lord God.' The money was for religious purposes, and would be a great help to the people at Jerusalem as well as smooth the way of Ezra to the needed reforms.

The Journey.—V. 31. 'Departed . . . on the twelfth day of the first month.' Nisan, about the time of the Passover, or our Easter, in March or April. 'The hand of our God.' His power; His care.

V. 32. 'And we came to Jerusalem.' On the first day of the fifth month (7: 9) in July.

PRACTICAL.

The world progresses in morals and religion through hard work, persistent courage, untiring zeal, complete consecration, in spite of many obstacles.

There is more than one way of expressing our confidence in God. Ezra refused to ask for an armed guard for his journey. Nehemiah, with equal faith, did accept the convoy. So Muller showed his faith in God for his orphanages, the great missionary boards show an equal faith by pursuing other measures.

CHRISTMAS PRESENTS FREE.

One of the Grandest Offers Ever Made.

The first five persons procuring the Endless Chain Starch Book from their grocer will each obtain one large 10c package of 'Red Cross' starch, one large 10c package of 'HUBINGER'S BEST' starch, two Shakespeare pictures, printed in twelve beautiful colors, as natural as life, or one Twentieth Century Girl Calendar, the finest of its kind ever printed, absolutely free. All others procuring the Endless Chain Starch Book will obtain from their grocer two large 10c packages of starch for 5c, and the beautiful premiums, which are being given away. This offer is only made for a short time to further introduce the famous 'RED CROSS' starch, and the celebrated 'HUBINGER'S BEST' cold-water starch. 'RED CROSS' laundry starch is something entirely new, and is without doubt the greatest invention of the Twentieth Century. It has no equal, and surpasses all others. It has won for itself praise from all parts of the United States. It has superseded everything heretofore used, or known to science in the laundry art. It is made from wheat, rice and corn, and is chemically prepared upon scientific principles, by J. C. Hubinger, an expert in the laundry profession, who has had 25 years of practical experience in fancy laundering, and who is the first successful and original inventor of all fine grades of starch in the United States. If you would have the best, ask for 'RED CROSS' and 'HUBINGER'S BEST,' which are the finest starches on the market to-day. The jobbing houses all handle it, the retail grocer has it on his shelves, you find it in all the homes, while the careful housewife has adorned the walls of the home with the beautiful Shakespeare pictures, which are being given away in introducing 'RED CROSS' and 'HUBINGER'S BEST' starch.

THE PUBLIC.

Something for Sharks in All Lines of Business to Prey Upon.

'You must remember,' said the man who was arguing with great volubility and self-approval, 'that we owe a duty to the public.'

'Who is the public?' inquired Mr. Bly, throughly.

'Why—the masses, you know; the general populace.' . . .
'No,' said Mr. Blykins, with emphasis, 'you got the wrong idea. The public is the politician. It is a collection of persons who have influence at elections; to the electoral manager, a crowd of people in front of the box office eager to get rid of money; to the street car conductor, a lot of creatures who ought to be made to step lively.' . . .
'You think the public gets imposed upon all around?'

'Yes. It doesn't deserve any better, and reputation is always waiting. The man who imposes on the public in one respect lapses back into the general outfit in something else and is imposed on in his turn. It's a heartless business, all the way through. One grade and elaborate scheme of imposition. What people ought to do is to hold primaries in all parts of the civilized world and send delegates to The Hague to see if they can't discuss something like a disarmament scheme by which the people of this earth can be persuaded to quit imposing on one another.'—Washington Star.

The Place for It.

'Well, gentlemen,' remarked the president of the club, 'motions are in order. It has been suggested that we have a banquet. What shall be done?'

'Mr. President,' spoke up the man who was seldom heard from, 'I move we dispose of it by laying it on the table.' . . .
The motion was carried.—Philadelphia North American.

Nothing in a Pet Name.

When you see a man over six feet tall, who weighs about 220, and his shoes are so big he has to get them made, you can be pretty sure that some one calls him 'Arnie' or 'Sweetums' or something.—N. Y. Press.

The first umbrella appeared in 1777. The last one disappeared about 40 minutes after we bought it.—Edgott's Magazine.

THE MARKETS.

CINCINNATI, Oct. 12.	
LIVESTOCK.—Cattle, common, 12 3/4 @ 13 1/2	
Do, butchers' quality, 14 1/2 @ 15 1/2	
CALVES.—Fair to good, 10 @ 11	
HOGS.—Curse and heavy, 7 1/2 @ 8 1/2	
Do, light, 7 @ 7 1/2	
LEAN STEERS, 4 1/2 @ 5 1/2	
SHEEP.—Choice, 3 1/2 @ 4 1/2	
Do, medium, 3 @ 3 1/2	
FLOUR.—Wheat, No. 2 red, 4 1/2 @ 5 1/2	
GRAIN.—Wheat, No. 2 red, 4 1/2 @ 5 1/2	
COAL.—No. 2, 10 @ 11	
Do, No. 1, 11 @ 12	
Do, No. 3, 9 @ 10	
HAY.—No. 1, 10 @ 11	
PROV. MEAT.—Mess pork, 9 1/2 @ 10 1/2	
BUTTER.—No. 1, 15 @ 16	
Do, No. 2, 14 @ 15	
Do, No. 3, 13 @ 14	
Do, No. 4, 12 @ 13	
Do, No. 5, 11 @ 12	
Do, No. 6, 10 @ 11	
Do, No. 7, 9 @ 10	
Do, No. 8, 8 @ 9	
Do, No. 9, 7 @ 8	
Do, No. 10, 6 @ 7	
Do, No. 11, 5 @ 6	
Do, No. 12, 4 @ 5	
Do, No. 13, 3 @ 4	
Do, No. 14, 2 @ 3	
Do, No. 15, 1 @ 2	
Do, No. 16, 1/2 @ 1	
Do, No. 17, 1/4 @ 1/2	
Do, No. 18, 1/8 @ 1/4	
Do, No. 19, 1/16 @ 1/8	
Do, No. 20, 1/32 @ 1/16	
Do, No. 21, 1/64 @ 1/32	
Do, No. 22, 1/128 @ 1/64	
Do, No. 23, 1/256 @ 1/128	
Do, No. 24, 1/512 @ 1/256	
Do, No. 25, 1/1024 @ 1/512	
Do, No. 26, 1/2048 @ 1/1024	
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Honest Methods Win.
This is a fact that sometimes is overlooked in these days of hurry and scramble, but it is a fact none the less. The success of the John M. Smyth Co., Chicago, whose advertisements are appearing in this paper, is a marked illustration in point. A tremendous business has been built up by this firm strictly on its merits. Good goods properly described and offered at a very low price, the unlimited capital of the firm enabling it to buy on extremely advantageous terms. See the striking advertisement elsewhere in this issue and write the John M. Smyth Co., 150 to 160 West Madison St., Chicago, for its mammoth catalogue. Every family should have it.

Motto of the Siamese Nation.

Have you heard the motto of the government of Siam? And having heard it, have you repeated it? And having repeated it, have you caught its purely personal application? And having caught it, have you tried it on your friends? This is the motto: 'Ah Wa Ta Nas Siam.' It sounds unimpeachable nonsense, but keep saying it over as long as you can and as fast as you can and you will discover at last that the eastern nation has a western sense that aptly classifies many a remarkable subject of Uncle Sam. For 'Ah Wa Ta Nas Siam' is easily evolved into 'Ah, what an ass I am.'—Chicago Chronicle.

Home Seekers' Excursions via 'Big Four Route.'

To the North, West, Northwest, Southwest, South and Southeast. Selling dates: August 15th, September 5th and 16th; and on October 3d and 17th, 1899, at one fare, plus \$2.00 to authorized points in the following states: Alabama, Arizona, Arkansas, British Columbia, Colorado, Florida, Georgia, Iowa, Indiana Territory, Idaho, Kansas, Kentucky, Louisiana, Michigan, Minnesota, Mississippi, Missouri, Montana, Manitoba, New Mexico, Nebraska, North Carolina, North Dakota, Oregon, Oklahoma, South Carolina, South Dakota, Texas, Utah, Virginia, Wisconsin, Wyoming, Washington. For full information and particulars as to rates, routes, tickets, limits, stop-over privileges, etc., call on Agents 'Big Four Route,' or address the undersigned: W. P. Deppie, A. G. P. & T. Agt., Warren J. Lynch, Gen. Pass. & Tkt. Agt., Cincinnati, O.

'Of all the delegates that I met at that Christian Endeavor convention,' said Dr. Hill, 'I liked him the best who, on being asked what his business was, said: "I am a cheer-up-odist."'

The Best Prescription for Chills and Fever is a Bottle of GROVE'S TASTELESS CHILL TONIC.

It is simply iron and quinine in a tasteless form. No side effects. Price, 50c.

A man learns of so many honest men going wrong that he is constantly surprised that he doesn't go out behind the barn and try to hold himself up.—Aitchison Globe.

To Cure a Cold in One Day.

Take Laxative Brom Quinine Tablets. All druggists refund money if it fails to cure. 25c.

The world seems a narrow place when we wish to avoid our enemies, but wide and vast is it when we part from those we love. . . .
—N. Y. Independent.

She: 'I hear you have just got married; is it too late to offer congratulations?' He: 'Oh, yes; I was married three weeks ago.'—Tit Bits.

Uncles lies the head that wears a bonnet in which a large-sized political bee is continually buzzing.—Chicago Daily News.

I believe Piso's Cure for Consumption saved my boy's life last summer.—Mrs. Allie Douglass, LeRoy, Mich., Oct. 20, '94.

He (after the fourteenth round): 'How I love to dance!' She: 'Then I should think you'd learn.'—Town Topics.

PUTNAM FADELESS DYES do not stain the hands or spot the kettle. Sold by all druggists.

Some people are mighty 'independent' in their ways who have no reason to be.—Aitchison Globe.

Hall's Catarrh Cure is taken Internally. Price 75c.

When you hate a man, either fight him or say nothing.—Aitchison Globe.

Some people run as easily as the color in red bunting.—Aitchison Globe.

SYRUP OF FIGS



ACTS GENTLY ON THE KIDNEYS, LIVER AND BOWELS. CLEANSES THE SYSTEM. DISPELS EFFECTUALLY COLDS, HEADACHES, OVERCOMES & FEVERS HABITUAL CONSTIPATION. PERMANENTLY TO GET ITS BENEFICIAL EFFECTS. BUY THE GENUINE—MAN'D BY CALIFORNIA FIG SYRUP CO. SAN FRANCISCO, CALIF. NEW YORK, N.Y. FOR SALE EVERYWHERE. PRICE 25c PER BOTTLE.

W. L. DOUGLAS
\$3 & \$3.50 SHOES UNION MADE.
Worth \$4 to \$6 compared with other makes. Endorsed by over 1,000,000 wearers. ALL LEATHERS. ALL STYLES. THE GENUINE W. L. DOUGLAS' name and price stamped on bottom. Take no substitute claimed to be as good. Largest makers of \$5 and \$6.50 shoes in the world. Your dealer should keep them—if not, we will send you a pair on receipt of price. State kind of leather, size and width, plain or cap toe. Catalogue Is Free. W. L. DOUGLAS SHOE CO., Brockton, Mass.

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Where Love is, there God is also.

(Continued from last week.)

Martin is sitting by the window, and does not work so much as he looks through the window: when any one passes by in boots that he does not know, he bends down, looks out of the window, in order to see, not only the feet, but also the face. The house-porter passed by in new felt-boots; the water-carrier passed by; then came alongside of the window an old soldier of Nicholas's time, in an old pair of laced felt boots, with a shovel in his hands. Adam recognized him by his felt boots. The old man's name was Stepaniutch; and a neighboring merchant, out of charity, gave him a home with him. He was required to assist the house-reporter. Stepaniutch began to shovel away the snow from in front of Adam's window. Adam glanced at him, and took up his work again.

"Pshaw! I must be getting crazy in my old age," said Adam, and laughed at himself. "Stepaniutch is clearing away the snow, and I imagine that Christ is coming to see me. I was entirely out of my mind, old dotard that I am!" Adam sewed about a dozen stitches, and then felt impelled to look through the window again. He looked out again through the window, and saw Stepaniutch has leaned his shovel against the wall, and is either warming himself, or resting. He is an old, broken-down man: evidently he has not strength enough, even to shovel the snow. Adam said to himself, "I will give him some tea: by the way, the samovar must be boiling by this time." Adam laid down his awl, rose from his seat, put the samovar on the table, made the tea, and tapped with his finger at the glass. Stepaniutch turned around, and came to the window. Adam beckoned to him, and went to open the door.

"Come in, warm yourself a little," he said. "You must be cold."

"May Christ reward you for this! my bones ache," said Stepaniutch. Stepaniutch came in, and shook off the snow, tried to wipe his feet, so as not to soil the floor, but staggered. "Don't trouble to wipe your feet. I will clean it up myself: we are used to such things. Come in and sit down," said Adam. "Drink a cup of tea."

And Adam filled two glasses, and handed one to his guest; while he himself poured his tea into a saucer, and began to blow it.

Stepaniutch finished drinking his glass of tea, turned the glass upside down, put upon it the half eaten lump of sugar, and began to express his thanks. But it was evident he wanted some more.

"Have some more," said Adam, filling both his own glass and his guest's. Adam drinks his tea, but from time to time keeps glancing out into the street.

"Are you expecting any one?" asked his guest.

"Am I expecting any one? I am ashamed even to tell whom I expect. I am, and I am not, expecting some one; but one word has impressed itself upon my heart. Whether it is a dream, or something else, I do not know. Don't you see, brother, I was reading yesterday the gospel about Christ, the little father; how he suffered, how he walked on the earth. I suppose you have heard about it?"

"Indeed I have," replied Stepaniutch; "but we are people in darkness; we can't read."

"Well, now, I was reading about that very thing,—how he walked upon the earth: I read, you know, how he comes to the Pharisee, and the Pharisee did not treat him hospitably. Well, and so, my brother, I was reading, yesterday, about this very thing, and was thinking to myself how he did not receive Christ, the little father, with honor. If for example, he should come to me, or any one else, I think to myself, I should not even know how to receive him. And he gave him no reception at all. Well! while I was thus thinking, I fell asleep, brother, and I hear some one call me by name. I got up: the voice, just as though some one whispered, says, 'Be on the watch: I shall come to-morrow.' And this happened twice. Well! would you believe it, it got into my head? I scold my self—and I am expecting him, the little father."

Stepaniutch shook his head; and said nothing: he finished drinking his glass of tea, and put it on the side; but Adam picked up the glass again, and filled it once more.

"Drink some more for your good health. You see, I have an idea, that, when the little father went about on this earth, he disdained no one, and had more to do with the simple people. He always went to see the simple people. He picked out his disciples more from among our brethren sinners like ourselves from the working-class. He, says he, who exalts himself, shall be humbled, and he who is humbled shall become exalted. You, says he, call me Lord, and I, says he, wash your feet. Whoever wishes, says he, to be the first, the same shall be a servant to all. Because, says he, blessed are the poor the humble, the kind, the generous." And Stepaniutch forgot about his tea: he was an old man and easily moved to tears. He is sitting listening, and the tears are rolling down his face.

"Come now have some more tea," said Adam; but Stepaniutch made the sign of the cross, thanked him, turned up his glass, and arose.

"Thanks to you," he says, "Martin Adam, for treating me kindly, and satisfying me, soul and body."

"You are welcome; come in again: always glad to see a friend," said Adam.

(To be continued.)

The Counties.

Copy for this Department must reach the editor on Saturday preceding date of issue.

Mrs. Frost is hoping to find people in Cincinnati and other cities who will pay a good price for real homespun bed-covers, and good home-spun linen, lindsay and jeans cloth. The College will buy all such products of fireside industry that may be brought by students at the opening of the winter term, Dec. 13. Let every loom be kept busy. Here is a chance to provide schooling for your children.

Madison County.

Wallaceton.

Mr. Asher has his house almost completed.

Mrs. E. B. Wallace is very sick this week with sore throat.

Mr. Wagers, the superintendent in Madison Co., visited the school in Wallaceton, Wednesday, Oct. 11.

Mr. Webb of Jackson made a short visit with friends here last Saturday and returned home Sunday accompanied by Mr. Forga Coldwell.

Jennie Elliott, who has had the typhoid fever, is improving and is able to sit up some. We hope to see her very soon.

Miss Carrie Pitts, Messrs. Childers and Howers, also Mr. and Mrs. Wm. Hiatt, were the guests of Mrs. Addie Guinn Thursday.

Rev. J. R. Howes, pastor of the Methodist church, is holding a series of meetings, assisted by Rev. Childers of Pineville. They have added six members to the church. We all feel that the Lord has been with us and blessed us as he says he will do if we trust in Him.

"When our boys were almost dead from whooping cough, our doctor gave One Minute Cough Cure. They recovered rapidly," writes P. B. Bell, Argyle, Pa. It cures coughs, colds, grippe and all throat and lung troubles. S. E. Welch, Jr.

Jackson County.

Evergreen.

There was a large crowd at the Baptist Association, Oct. 13.

James Mattingly and Miss Gettie Durham were married last Thursday week.

Misses Martha and Maude Lake were the guests of Katie Lake, Sunday, Oct. 8.

Mr. Edward Lake is building a house which he hopes to get finished by cold weather.

Mr. Burrett Lunsford and sister Dora, of Wallaceton, visited friends and relatives last week.

Mr. W. M. Sparks gave the young people a singing Thursday night. It was enjoyed by all.

Captain Smith and James Mattingly have gone back to Wildie where they will spend the winter.

Candidates, R. E. Smith for Representative of Owsley, Jackson and Clay counties; Frank Jones for County Judge, of Jackson, Robert Holcomb, and G. C. Moore, of Welchburg, for circuit court clerk of Jackson.

Clover Bottom.

Miss Laura Lane is slowly improving.

The Association at this place was largely attended.

Rev. Edgecomb and wife are here, giving lectures and magic lantern views.

Misses Maggie and Nora Garler are visiting their uncle at Sturgeon this week.

Miss Mary Hatfield is visiting relatives here. We are glad to have her in our midst again.

Miss Lydia Williams has a new saddle and will visit friends and relatives in and near Berea soon.

Miss Ellen Hays paid her home a short visit and returned with her father, who is engaged in the logging business.

Misses Minnie, Myrtle, and Mar'a Lakes, Minnie Click and Lee J. Webb were delightfully entertained at Mr. T. J. Coyle's Saturday.

Millions of dollars, is the value placed by Mrs. Mary Bird, Harrisburg, Pa., on the life of her child, which she saved from croup by the use of One Minute Cough Cure. It cures all coughs, colds and throat and lung troubles. S. E. Welch, Jr.

Owsley County.

Booneville.

Our County Judge, who has been sick for several weeks, is out again.

Farmers are needing rain very badly, as it is wheat sowing time.

Rev. S. F. Kelly, who was assigned to this circuit is among us. His daughter is with him.

The teacher's association was held recently at Need More. There was a great interest manifested by every one who took part.

Miss Eddie Minter, who has been visiting her sister, Carrie Canyleton, of College Hill has returned.

Miss Lula Minter, who has been teaching at Green Hill, says her school is progressing nicely.

Misses Lizzie Minter and Carrie Franklin, of White Oak, went to Cincinnati Sunday, on the excursion.

Mrs. Bruce Woodward, our merchant, left Oct. 13 for Cincinnati where he will buy his winter stock.

The South Fork of the Kentucky River is lower than known for years. It is just running through some shoals for a distance of thirty miles.

Mrs. W. T. Cawood and Miss Jennie Minter left Thursday morning for an extended visit to the mountains; on their way there they will visit Mrs. Laura Potter, whose maiden name was Treadway, a daughter of Major Treadway.

President King, Farmer's Bank, Brooklyn, Mich., has used DeWitt's Little Early Risers in his family for years. Says they are the best. These famous little pills cure constipation, biliousness and all liver and bowel troubles. S. E. Welch, Jr.

Estill County.

Locust Branch.

Jas. Skinner has typhoid fever.

Mrs. Kate Still died Thursday.

Combes & Bicknell are doing a good business here.

A. G. Bicknell invited all of his neighbors to a corn-cutting Tuesday.

Mrs. E. Henderson from Middletown is visiting friends and relatives here.

Calvin Powell and Linda Powell were united in marriage a few days ago.

Clay County.

Bright Shade.

The cane mills are all busy in this locality.

Wm. Smith has delivered a fine lot of logs at the river.

Mrs. Oliver Wagers was thrown from a horse, Friday, and painfully injured.

According to report, a man named Smith was killed at the association near White Branch, Oct. 7.

Gilbert Hubbard, who is teaching on Bear Creek, visited Manchester during the latter part of the week.

The school election was quite warm. Some outrageous falsehoods were used by some of the parties to influence the voters.

Rockcastle County.

Scaffold Cane.

Our people are busy getting ready for winter.

Lumber and shingle hauling are the chief occupation in this vicinity.

Turnips are selling at 40 cents a bushel and molasses at 30 cents a gallon.

The Baptist Association will convene at Clover Bottom the 21st and 22nd of this month.

Protracted meeting commenced at Macdome week ago last with Rev. Phelps as conductor.

Conway.

Miss Mattie Johnston is very sick. The infant of Rev. A. Ballenger is very sick.

Mrs. W. F. Lambert of Scaffold Cane has been visiting her mother, Mrs. Kidwell this week.

Thomas Johnson, who lives a mile from this place, died Oct. 12 of fever and measles. He was sick only a short time and he leaves a wife and many friends and relatives.

"If you scour the world you will never find a remedy equal to One Minute Cough Cure," says Editor Packler, of the Micanopy, Fla., "Hustler." It cured his family of La Grippe and saves thousands from pneumonia, bronchitis, croup and all throat and lung troubles. S. E. Welch, Jr.

SPECIAL DEPARTMENTS.

THE HOME.

Edited by C. W. Gould, Junior Class of Rush Medical College, Chicago, Illinois.

Germs of Flux and Summer Complaint.

The diseases which carry away most children who die under age of five, are due to the condition of the food which they eat, namely milk.

Mothers sadly wonder why the hand of God has taken their darlings from them, when often it is their own ignorance or carelessness which hastened baby's death.

Milk when properly fed to children is of course the best food to feed them. The mother's own milk is best, for when we act according to God's laws we always find that care has been taken to have every thing just right. There is no chance for dirt to enter the child's milk. So we often see that the babies of a woman who has inherited the strength of her sturdy ancestor, yet who lives close to nature's heart and is not particularly cleanly in her habits, has very healthy children. She is a good "milk" and believes in feeding her little ones as God intended she should. Consequently the milk they take into their sensitive little stomachs is always fresh and practically germ-free.

But woe unto the child whose mother is unable to nurse it.

The child is then fed cow's or goat's milk. This milk often contains dirt, deposited there during the milking; the dirt is manure, generally, and is filled with germs which grow easy in milk if it is not taken care of. Now these germs in growing produce poisons which make the baby sick.

When the milk is first brought in it should be heated, not boiled, for 20 minutes. The milk must not be boiled because it is often unhealthy or at least distasteful after that.

When it is heated pour the milk into bottles which have first been well scalded. Then put the bottles away to cool, use a short nipple without a pipe.

Milk treated in this way will keep a long while, for the germs are killed and it is the germs that sour milk and make the poison that makes the baby sick.

If baby is taken sick with flux or summer complaint stop the milk feeding right off for 24 hours so as to empty the bowels of their poisonous contents.

There is another disease which milk is the carrier of very often,

Consumption is very common among cows. It has been proven that people often take intestinal consumption from milk. But if you treat milk in the way I described above these germs will be killed also.

In the next article we will speak of the germs which produce consumption, and how to keep the rest of the family from having it when one has.

Joseph Stockford, Hodgdon, Me., cured a sore running for seventeen years and cured his piles of long standing by using DeWitt's Witch Hazel Salve. It cures all skin diseases. S. E. Welch, Jr.

THE SCHOOL.

Edited by Mrs. Eliza H. Yocum, Dean of the Normal Department, Berea College.

Last week we talked of character a little and of its development in the school room.

I want to speak more definitely as to means.

Every school study ought to serve this end, but some of them seem to be more full of inspiration and motive power than others.

Take one of the best stories in your reader, (Don't read the book straight through) and if it is worth reading at all it is worth understanding. We do not understand a piece till we have entered into the spirit of it and we do this largely by the power of imagination.

If the story is in the form of a dialogue, let the parts be given to different children and let them put life and personality into it, reading or saying, it as it was said in the first place. Then such questions as, "What would you have done in her place?" "Do you think that was the best thing to do?" "How do you like the characters?" in the story?" etc, help to form character by entering into situations and making decisions.

Then in history is a fine opportunity to study men and events and make them seem real by the power within us of "living over" past event in others' lives as well as in our own.

It would be worth volumes to any pupil to be well acquainted with a few of the world's great men.

Take Franklin and learn all you can about him, tell stories of his life for use in language, write lists of the things that he did when a boy, when a young man, during the war, in later life. Learn many of his maxims, try making a dipped candle. Ask why he was a great man.

Take Columbus, you can work up a surprising interest in any great man if you are interested yourself. Collect pictures, stories, and information of all sorts about him, but do not let it remain dry information. "Play" that you are on the ship with Columbus, turn the school-house into a ship, let the pupils show by their looks and attitudes how they feel about the trip at the time of the mutiny. Let some tall, manly, boy represent Columbus, later have the landing, pictures again, and imagination lighting up accounts, and for language let pupils write descriptions of their feelings on reaching land, tell how the Indians looked and acted, describe the new country, and tell of Columbus and the joy and triumph in his face and manner.

A few weeks with this kind of study of a life, a people, an event, would be more than a life-time spent in studying "words, words, words."

Then the world around us, I can't respect a cruel boy or girl. I can more easily forgive rudeness toward people than cruelty to the dumb animals.

Of course you must first awaken interest and sympathy with the brute world by your own manner and knowledge.

Then you can ask a class to write a little story putting it into frog language—translated—or that of a crow, fish, or any bird, or snake or insect.

The story might begin like this: "I am a little frog, I live in a pond behind the school-house. I have a great many friends, and we have a good time—except when the school has recess. Then the boys throw stones at us, and sometimes one of us is caught and used to scare the girls with! I don't believe that any girl could be really afraid of a poor, scrawny little frog, it must be that she runs and screams because she is afraid of the little boy who is pinching me so tight, etc."

What are you doing that is really helping your boys and girls to be more manly, more womanly?

THE FARM.

Edited by S. C. Mason, Professor of Horticulture, Berea College.

A Comment.

From THE FORESTER. (By Superintendent of Working Plans, Division of Forestry.)

California is not the only state in which the annual burning of the forest is considered among the residents the best method of protecting the timber from heavy fires. In certain sections of the East, notably in the Atlantic Pine belt, many owners of timberland make it a practice to burn over their lands every spring soon after the snow melts and before the surface of the ground has become so dry that light fires cannot be kept under control. The object of this annual burning is to destroy the layer of leaves, twigs, etc., which has accumulated on the ground the previous year. If the work is done soon after the snow melts, the ground is somewhat moist so that the fire burns slowly and can be kept under perfect control. The season of growth has not fairly started at this time and the fire is less liable to injure the timber than if the burning were done after the sap had begun to run.

Most land owners who treat their forests in this manner burn the entire area, merely with the view of protecting the standing timber. In this they are successful, but at the same time a large amount of young growth is destroyed. If the owner of an open forest wishes merely to save the standing timber without regard to the future value of the land, no better plan can be recommended than to burn the area every year in the manner just described. The ultimate effect on the forest is, however, disastrous.

The effect of repeated fires on the productive power of forest land was studied in Southern New Jersey in 1897 by Gifford Pinchot, the result of whose investigations have been published by the New Jersey Geological Survey. In this report it is shown that repeated fires, combined with steady cutting of merchantable timber, reduce the forest so completely that the land is practically worthless. Many figures are given to show that burned areas in New Jersey are producing not more than one-sixth of the amount of wood they might have yielded, and that the quality of the product is vastly inferior to what would have grown on unburned land. It is shown also that even this small amount of timber would not have grown were it not for the marvelous power of Pitch Pine to resist fire and to sprout after the trees were killed back.

The mountaineers are entirely right in stating that the material, which accumulates on the ground where land is not burned, makes a very hot fire, and that the danger would be lessened if there were areas where there is no inflammable material. No intelligent man would, however, advocate indiscriminate burning without a force of men to control the fire.

If burning were resorted to at all as a protection against heavy fires, it should be confined to areas where there is no valuable young growth; but our belief is that it would be possible to organize a system of forest police which would be effective in protecting the standing timber as well as the young growth.

H. S. GRAVES, Washington, D. C.



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